## THE GOOD SAMARITAN.

A SERMON

Delivered by the Rev. H. G. Batterson, D.D., at St. Clement's Church, Philadelphia, on Sunday Evening, April 23, 1871.

"When He departed He took out two pence and gave them to the h st, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." - Luke x, 35.

The mystical interpretation of the parable of the Good Samaritan is, I doubt not, known to most of you; yet it may be useful to state it briefly, while I take occasion from it to say a few words on the subject it suggests-the ministration of the Word and sacraments of Christ as a remedy against sin.

The Good Samaritan is a representative of our Lord Jesus Christ. The traveller is man himself, who early left his home, Jerusalem, the Holy City, the paradisal vision of peace, and went down to Jericho, the city of the world. When once the gates of Eden were closed upon him, his course was ever and continually downward. His way lay through a vast and ever-widening moral wilderness, in which he fell among thieves, the evil crew of Satan, a robber and a murderer from the beginning. They stripped him of his raiment—the decent clothing of his original righteousness-they covered him with the wounds and bruises of sin, ner left him until (half-dead as he was in his trespasses) they thought his destruction and death were cer-

In this condition, man could do nothing for his own recovery. His case, as to any help in himself, was desperate; but with God all things are possible. In His good time a means of recovery was provided. The dispensation of the law, the exhortations of the prophets, did not reach the case. The law was weak; its priest passed by on the other

The prophets came nearer to man, as did the Levite, for they tried to bring home the law to the consciences of the people, and appealed to them by the love and terrors of God. "If there had been a law given, which could have given life, verily righteeusness should have been by the law." But the law was weak and powerless to this end, and man could only wait for the fulness of time, in hope of more effectual aid.

At length the blessed Son of God undertook His weary journey and came to man, as he lay all wounded and helpless. He came full of compassion, and (that He might more fully sympathize with the weakness and wants of humanity) He laid aside His own glory, and came to man as a man, binding up his spiritual wounds, into which He poured wine (the blood of His passion) and oil-the anointing of His Holy Spirit. The wine may also indicate the smarting which correction of sin produces, while the oil is the comfortable assurance of forgiveness. Man is then raised from the ground through the exaltation of his nature by the incarnation of Christ. He is brought to the inn, which is the refuge and shelter of us all; the Church of the New Covenant; and there he is cared for with the most loving solicitude. But inasmuch as Christ could not always remain in the flash with man, and as it became expedient for man that he should go away, get He would

not leave Him alone and friendless, The Lord commits him to the care of the host—the ministry of Lis Church—in whose hands he nleces, like two pieces of money, Word and His sacraments. provision for man's edification and support until he can enter upon the last stage of his heavenward journey.

The parting command of the Saviour to His apostles and their successors concerning the wounded man is, "Take care of him;" or, as He said to St. Peter, "Feed my lambs"—
"Feed my sheep;" and there is a promise, "Whatsoever thou spendest more, when I come again I will repay thee." "If besides the due ministration of my word and sacraments, which I have committed to you, ye shall bestow, out of self-denying love and sympathy, kind, healing words, gentle and lowly deeds, charitable thoughts, a pure intention, these things (even to a cup of cold water) I will not overlook ye shall in no wise lose your reward.

It is to the ministration of the sacraments of Christ-those two priceless pieces of money which He has given to His church that I would now draw your thoughts. Let us consider this ministration as it is

a remedy for sin; a remedy against the poison of sin past; a remedy tending to its gradual and complete removal from our whole system.

First. Consider the ministration of the Word of God in the Church. How fully and systematically is that word read in the daily course of the lessons, and in the weekly course of epistle and gospel! How are we, hour by hour, taught to take into our mouths, as part of daily heavenly food, the rich and exhaustless language of the Psalms of David! How is the liturgy of the Church, her matins and even-song, her various offices for special times and occasions, steeped, as it were, in the words of Scripture! And then to all this patient setting forth of the Word is added the illustration of the same, and its enforcement by continuous and faithful preasbing.

In the face of such a constant proclaiming of the revealed will of God, such an orderly setting forth of the history of man, such an increasing testimony to the misery which sin has brought into the world, there ought surely to be no churchman of ordinary spiritual apprehension and ordinary opportunities of grace, who is not convinced of sin, persuaded of its opposition to the will of God, its ruinous effects on the human race, and its exceeding sinfulness in that it needed no less an atonement than the shedding of the innocent blood of Jesus Christ, the beloved Son of God.

When we see how sin cast the disobedient angels out of heaven, and our disobedient first parents out of Paradise; how it marred every effort under the law and the prophets for the bettering of man's fallen estate; how, even after the incarnation of the Son of God it entered into the Church which He founded, and introduced schisms and heresies; and is even now, day by day, rending into ever smaller shreds the seamless robe, when we see it in the unspeakable horrors of war, and the throes and upheavings and convulsions of professedly Christian nations, in the wrong and cruelty of man to man, and in the disquiet of the sinner's breast through his sin, the words so constantly read and preached to us from Scriptures touching sin, are brought home to us, and evermore proved before our eyes and in our hearts.

Surely nothing more should be wanted to awaken in us that amazement at the dread consequences of sin, and that sharp fear of its punishment in ourselves, which is the first step in the case of most men toward recovery

After a while the further knowledge of the Word will begin to excite in us a worthy horror of sin as a malignant, defiant opposition to the will of God and the terrible cause of

the humiliation, the agony, and the death of were in a Father's house, where he may enjoy. Christ. Then follows the kindling of love all the house contains. towards the Redeemer, through whom the restoration of man is effected, and a fountain opened for sin and for all uncleanness. The more we contemplate the mighty work which was necessary to undo the consequences of sin in the world, the more must we be filled with that love of our Divine Master which issues at length in a complete detestation of sin, in a saving repentance, in the most watchful heed against future assaults of the evil within and without us.

The love exhibited in the atonement provokes our love in return; and when that love is perfected in us the bitterness of sin and the fears of its reward must be cast out

forever. But the remedy for sin is neither intellectual alone, through understanding of Holy Scripture, nor selfish alone, through fear of the punishment of sin, or even through desire for the blessedness of heaven; nor is it emotional alone, through a zealous love of Him who so loved us; but it must come of grace infused into the heart and soul, a gift direct from God. It is a participation vouchsafed us in the divinity of Him whose members we were made in baptism. It is the taking of our human nature into God; the extension to us of the incarnation of Christ. Began in baptism, it is increased to us in confirmation, and in all the ordinary appointed means of grace offered through the Church, and specially strengthened in worthy communion-the feast upon the sacrifice of the body and blood of Christ.

Without these divinely instituted means of grace, there could be no true conviction of sin; no repentance, no amendment, no love for Him who redeemed us by His mighty passion and death.

Thus the sacrament of baptism is our new birth in Christ, the beginning of our spiritual life, the enlightenment of our moral understanding.

Through its virtue we first conceive a filial love for Him who has thus begotten us anew in Christ, that we should be sons with Him and joint heirs in His everlasting kingdom. Through its light we discern the boundaries of good and evil; nor can we choose evil, after we have received baptism, without knowing what we are doing and wilfully abandoning the vantage-ground of truth and purity oz which we had been placed. And even with regard to sins after baptism, the power of the sacrament is not limited; it reaches forward as well as backward, and all the penitence of our after-life is but a striving to recover the lest innocence which the waters of the holy flood of baptism bestowed upon us.

Baptism, therefore, is the prime sacrament of the Christian life; the sacrament most necessary to salvation; the first remedy, the chief remedy against sin, original and actual

Then what a mighty means for the withstanding of sin is the sacramental rite of confirmation! The seven-fold gifts of the Spirit are poured out upon the worthy recipient, and at the most critical period of their days they receive large increase of strength wherewith to fight the battle of life. Would that it were more common to bestow this gift before the special dangers of life come in like a flood upon the young soul, rather than when those dangers are already come!

Then there is the feast of love and thankfulness, the Holv Eucharist. This is a wond-ous remedy against sin, if we seek to be in deed and in truth worthy partakers in it

For, in order to a worthy partaking, there oust be a very sincere rep forsaking of wilful sin, a sincere love for God and man. While the result of a worthy partaking is such a measure of spiritual strength and refreshment, such a drawing closer of the bonds of our union with Christ as makes us strong to resist the assaults and temptations of the Devil, and to bear the burden of that spiritual watchfulness and bodily self-denial essential to any real and true progress in a godly life. It is the nearest approach to heaven which mortal flesh can

In the language of our own bishops, it is indeed a "heavenly place." "In the bread and wine of that holy communion, faith discerns the body and blood of our Saviour Christ; and to those who worthily receive that sacrament, how inesti-

mable its benefits! It is unlike any other festival on earth. The host, whose table we surround as guests, is there set forth, evidently crucified before us; and though we do carnally and visibly press with our teeth the sacrament of the body and blood of Christ, yet if we be void of a lively faith, we only eat and drink damnation to

"But though this table is laden with symbols of death; though we are to eat and drink memorials of death-the most fearful death that ever took place on earth, yet it is a most joyful feast, and we partake of it with a solemn gladness, and with a calm yet rejoicing soul. Our eyes, indeed, may overran with tears, as we remember how deeply, how frequently, and how vilely we have sinued against the Blessed Saviour, our hearts, indeed, may throb with momentary anguish, as we call to mind the intense sufferings of the dying Jesus; but the pervading tone of the mind is that of holy joy, springing from peace with God, through the blood of the Cross. For that feast assures that "a full, perfect, and sufficient sacrifice oblation and satisfaction has been made" for our sins; that the Atonement has been accepted of God; that that death has purchased for us eternal life; that blood secured our pardon; those merits have become to us a robe of righteousness; and thus clad in the garment of our Elder Brother, thus washed in the blood of Calvary, thus reconciled to God, and united to Christ by a living and soul-purifying faith we approach with gladness, and gain there new assurance of mercy, new strength for duties, new supplies of peace, and a deeper fulness of joy in the Holy Ghost. At the communion we get nearer to the heart of Jesus than at any other time. Like St. John, we then seem to lean upon His bosom, and feel beneath our head the pulse-beat of His love, as He breathes over us the Spirit of holiness and peace.

These are not my own words; they are the words of our own bishop, and were they not an endorsement of every word I have taught on the subject I should not quote them here.

The services of our Church are filled with blessings, with good things, to be used as need requires. And these good things are common and free. They are not only fitted for all the wants of life, they are free to be used by everybody when those wants come. There is something for every man and for every condition in which any man may be placed. There are words of comfort for the distressed. There is instruction for the ignorant. There are thanksgivings for the rejoicing. There are confessions and forgiveness for the penitent. For the sorrowing there is hope. Can we ask that more be said to bring out the Samaritan ideal in the practical working of the Church? The Church of God that is, is meant to be, and is, a home and rest. A man is to feel as if he

How many churchmen understend this and act upon it? How many of us use the goods freely given us? We are too modest or too thoughtless-certainly very few of us get half the good that we might out of the Church.

Consider the prayers and thanksgivings concerning sickness, travail, and distress. The Church prays in general for "all in trouble, sorrow, need, sickness, or any other adversity." But she offers special petitions for individual cases. The humblest member of any parish may ask the prayers of all his brethren in the house of God in any suffering or distress. The humblest soul may ask all to join with it in thankagiving for any good that God has sent. The Church will take his special petition or his special thanksgiving and put it up as her common offering to God. In this, especially, the family character of the Catholic Church comes out of the closeness of the unity wherein, "if one member suffer, all the members suffer with it." She makes common cause with all her children. The loneliest sufferer is not alone. The most single-handed toiler does not toil singlehanded. She seeks to bind all in loving bonds and knit together all her membess in a

In thus setting before you, my brethren, the ministration of the word and the sacraments of Christ in the Church as a remedy against sin, we would neither boast ourselves too highly, nor would we undervalue those who do not possess the same high privileges. We feel that the very greatness of our spiritual gifts is an abundant reason for our own exceeding care that we do not, amid such almost limitless means of grace, prove fruitless and unprofitable.

common life, with common interests, hopes,

It will be grievous indeed to see those who had far less advantages than ours outstripping us in the heavenly race. Very terrible will be our condemnation if, in spite of all our helps and blessings, we come short of the prize of our everlasting race. Churchmen, above all who profess and call themselves Christians, ought to fear and tremble the most in working out their salvation; and while at the present day we are tempted to bewail the many hindrances which lie in the way, obstructing the free energies of the Church, let us remember to our shame that few of us live up to and use the privileges and opportunities we already possess. We have not yet proved so faithful in few things as to entitle us to claim the use of many things.

We are not so catholic in our lives as the Church to which we belong is catholic in her teaching, in spite of all her chains and fetters.

Let us use what gifts we have, and God will surely bestow upon us His larger blessings. Let us pray not only with our lips, but let it be the fiving prayer of our daily walk and conversation, that we may first duly appreciate the means of grace already offered us, that that which is good among us may be strengthened by use; and then, when we have shown ourselves capable of higher and better things, that which is wanting to us may, in the tender pity of the great Head of the Church, be vouchsafed to us.

Let us ask ourselves "What is the work of the Church in the world?" Is it to gather a few respectable men and women in the church once in a week to hear the sermon?

Is it merely to be a useful institution in providing for the wants of the poor? Ah, no! It is to grapple with the deadly power of sin, to close with the devil in his own palace, to drive him from his dwelling-place, the human

Is the Church in America really doing this work? Is it exercising any real power in this awful contest? We have well-filled churches, but what proportion of the many hearers are really doers of the Word? Do we not hear the mournful plaint every day of the low state of morals all through the land? What power has the Church of God to-day among the masses? Is not the state of morals of a large proportion of this great city something saddening and terrible to contemplate? Three or four hundred thousand people in this city to-day who have not said one prayer or hymned one word of praise to God. What is the Church doing for such as these? What is the result of the work of the Church during the first century of her existence on this continent? We found the savage stranger lying in his degradation, and, passing by on the other side, we have allowed the pillage, rapine, and murder of a so-called Christian government to scatter their bleaching bones on every hillside in the land!

We call ourselves a Christian nation, and yet we are a nation of unbaptized, non-communicating, skeptical, unbelieving believers. And yet we fold our hands with self-complacency, thanking God that we are not as other men; boasting of our freedom of speech, we shut our eyes to the fact that it has become freedom of slander! Our brethren on every side, sick and wounded, weary and helpless, cry to us for succor, and we "pass by on the other side.'

O God of pity, help us! Visit in mercy this vine which Thou hast planted! Raise up, we pray Thee, Thy power, and come among By Thy bountiful grace and mercy help and deliver us! Cast us not away for our sins, O Lord! but give us repentance and forgiveness through the blood of Jesus Christ

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Theological School. The next academic year begins on September 28

The first examination for admission to Harvard College will begin June 29, at 8 A. M. The second examination for admission to Harvard College, and the examinations for admission to the Scientific and Mining Schools, will begin September 28. The requisites for admission to the College have been changed this year. There is now a mathematical a'ternative for a portion of the classics. A circular describing the new requisites and recent examination papers will be mailed on application.

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Said school-house to be built in accordance with the plans of L. H. Esler, Superintendent of School Buildings, to be seen at the office of the Board of Public Education. No bids will be considered unless accompanied by

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By order of the Committee on Property. H. W. HALLIWELL

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BALT-MORE, Md., March 28, 1871.)
PROPOSALS are invited for dredging a channel through Fredericksburg and Spottswood Bars, in the Rappahannock river, Proposals, to be segled, in duplicate, endorsed on outside, and accompanied by a correct of this advertisement, will be received until copy of this advertisement, will be received until noon of April 28, 1871, and will be opened in ten minutes thereafter, in presence of such bladers as

may wish to be present. Separate Proposals will be also received for removing one wreck in Fredericks-The material is easily removed. The channel is not to exceed 90 feet in width or 8 feet in depth at mean low water. The locality is sheltered. The tide rises about two feet

Forms of proposal and any desired information to be had on application at this office. The right to reject any bid is reserved, WM. P. ORAIGHILL,

Major of Engineers U. S. A. QUARTERMASTERS OFFICE, UNITED

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at such times as the Superintendents at each of the at such times as the Superintendents at each of the Cemeteries may respectively desire. Forms for proposals furnished upon application to this office.

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456t Major and Quartermaster U. S. Army.

U. S. ENGINEER OFF FAYETTE ST., NEAR CHARLES, BALTIMORE, Md., March 29, 1871. PROPOSALS are invited for excavating a channel in the James river, at the Rocketts, near Richmond,

Proposals, to be sealed, in duplicate, endorsed on outside, and accompanied by a copy of this advertisement, will be received until noon of April 29, 1871, and will be opened in ten minutes thereafter, presence of such bidders as may wish to be pre-The material to be removed is rock in beds and

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COVERNMENT SALES. GOVERNMENT SALE Will be sold at public auction at the UNITED STATES CUSTOM HOUSE, on THURSDAY, April 27, 1871. at 10 o'clock A. M., the following-described property, seized at the Port of Philadelphia, Pa., for violation of the revenue laws of the United States:

June 23, 1870, from Brig Lophemia, from Zaza, 1 lot clears. lot cigars.
September 16, 1876, from Brig Thusnelde, from Liverpool, 1 keg rum, 1 dem. whisky.
September 21, 1876, from Schooner Wilhelmina,
from Liverpool, 17 pieces old iron.
September 21, 1870, from Ship Eacch Talbot, from
Liverpool, 1 hamper iron stoneware, 3½ doz. brown. October 18, 1870, from Bark Abbie N. Franklin, from Leghorn, 10 boxes soap, 1 box salad oil, 1 October 28, 1870, from Canal Line, from New York, Tossk brandy.

February v7, 1871, from Brig John Chrystal, from Pernambuco, 2 bags sugar.

March 7, 1871, from Brig George E. Dale, from Cardenas, 1 bbl. molasses, 1 dem. rum.

March 9, 1877, from Brig Heloise, from Pernamouco, 1 bb), sugar. March 4, 1871, from Schooner C. A. Farnsworth, rom Jamaica, 1 bag coffee, 1 bbl. sugar, 1 bbl. rum, 1 keg rum.

March 11, 1871, from Schooner Mary E. Smith, from Trinidad de Cuba, 1 bbl. sugar and ½ bbl.

appear and file with the Collector of Customs of Philadelphia his claims to the same within 20 days from date of first publication of this notice, HENRY D. MOORE, JAMES A FREEMAN,

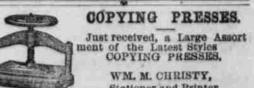
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